Vol. II. Numb. 97.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From Friday February 3d. to Monday February 6th. 1710.

Q. PRAY *what meant the wiſe King when he gave that Precept,* viz. Be not righteous over-much ? *Can there be exceſs in Vertue.*

A. The whole Deſign of the Wiſeman in this Book of *Eccleſiaſtes* is to perſuade us to a lawful and moderate Enjoyment of worldly Bleſſings, and to ſtate the Bounds between a too rigid and a too careleſs or impious Uſe of them. Agreable to which he adviſes us in theſe words, that we ſhou'd not by an Auſterity of Life, or too eager a Study of Righteouſneſs rob our ſelves of thoſe Enjoyments in which the whole Satisfaction and Pleaſure of Life conſiſts. Some thinks *Solomon* forbids here a too rigid exacting of Juſtice; but this Interpretation does not ſeem to conſiſt ſo well with the Deſign of the Book, or the Senſe of the Context.

Q. Gentlemen, *Having ſearch'd the* Index *before I took on me to trouble you, I hope you will be pleas'd to ſatisfy wherein the true Worſhip of God does conſiſt, and what, beſides the heart, is requiſite to render it more Acceptable to God in publick Communion, and if more are not requiſite to make it ſo in publick than in private Communion with God, from which I hope to Infer what is moſt acceptable to publick or private Communion. A ſpeedy Anſwer will oblige Your Subſcriber,* &c.

A. St. *Paul* commands us to Worſhip God, not only with our Souls, but with our Bodies too. And is it not reaſonable, that we ſhou'd honor Him with both, who was the Creator of them both. And as ſuch a Twofold Worſhip is requiſite in our Private Devotion, ſo more Particularly in our Publick. For it is one of the ends of Publick Communion, that every Member of that Communion openly Teſtify to the Congregation, that he acknowledges the Being of a God, and that it is his Indiſpenſible Duty to ſerve and obey him. And therefore we ſhou'd conform to every Poſture of the Body enjoyn'd us by the Rubrick of our Liturgy. Hence it is, that our Church commands us to repeat the *Apoſtle's* and the *Nicene* Creed with the Miniſter, that all of the ſame Communion may be ſenſible, that we yeild up our Aſſent to the Articles of that Faith, which was once deliver'd to the Saints. But in our External Worſhip we muſt be exceeding careful to avoid Hypocriſy, and at the ſame time ſeriouſly conſider, that the Heart is the Principal Part, that God requires, which is the ultimate intention of that memorable paſſage of our Saviour's; *They that Worſhip God, muſt Worſhip him in Spirit and in Truth.*

Q. Gentlemen, *Pray in your next be pleas'd to render me a Solution to the ſubſequent,* viz.

When is a Man Dead to Sin and Alive to Grace? Your Humble Servant, B. G.

A. A Man is then Dead to Sin and Alive to Righteouſneſs, when he performs, tho' not an Unſinning (for *in many things we offend all*) yet a Sincere, and therefore Acceptable Obedience. Acceptable thro' the Merits of the Croſs, which attone for thoſe common Deficiencies naturally incident to Frail Mortality. But for your fuller Satisfaction in ſo Important an Affair, we refer you to a late Anſwer to that no inconſiderable Queſtion, namely, *What it is to be in a State of Salvation.* For He, who is in a State of Salvation, is conſequently Dead to Sin and Alive to Righteouſneſs.

Q. *In what Year of the* Julian *Period was the Cycle of the Sun* 2, *the Cycle of the Moon* 3, *and the Indiction* 4.

A. The general Rule determining all Queſtions of this Kind is as follows. From the given Cycle of the Sun (adding 28 if it is neceſſary) ſubtract the given Cycle of the Moon, and multiply the *Remainder* by 56. To this *Product* add the Number from which the *Subtraction* was made, and caſting away from thence 532 as often as you will find the Year of the *Victorian* Period, in which the given Cycles of the Sun and Moon meet. From the Year of the *Victorian* Period, in which the given Cycles of the Sun and Moon meet. From the Year of the *Victorian* Period thus found ſubtract the given Indiction, and divide the *Remainder* by 15. What remains after the *Diviſion* multiply by 1064, and to the Product add the above found Year of the *Victorian* Period. The Sum of both, having firſt caſt away 7980 as often as you can, will be the Year of the *Julian* Period required. Accordingly the 2074th Year of the *Julian* Period anſwers

can you

ſwers the Queſtion. We ſhall give the Demonſtration of this Rule another Time if requir'd.

Q. *Suppoſe there be two Bells, ſuch that at equal Diſtances the Sound of one be four times the Sound of the other: Let their Diſtance be* 1000 *Yards, 'tis required to know where the Ear muſt be placed in a right Line, joining their Centers ſo that it may hear both Sounds alike.*

A. Admitting Sounds to decreaſe as the Squares of their Diſtances from the ſonorous Body increaſe (which is true of Light, Gravity, Smells, and moſt other Qualities) the Ear muſt be placed in a right Line between the two Bells at the Diſttnce of $666\frac{2}{3}$ Yards from the more ſounding Bell, which is $\frac{2}{3}$ of the given Diſtance. For the ſake of the Mathematical Queriſt we ſhall give a general Theorem, reſolving all Queſtions of this Nature relating to Light, Heat, Sound, Smell, Gravity, or any other Quality which decreaſes in an inverſe duplicate Ratio of it's Diſtance from the Body that emits it. Let the Propoſition be this. Any two Bodies placed at a given Diſtance from each other d, and emiting like Qualities in a given Proportion of Intenſeneſs (call the leſs Quality a, the greater ab) to find the Point x in the given Diſtance (reckoning it from the greater Body) where the one Quality ſhall be equal or bear a given Proportion to the other. Aſſume at Pleaſure any Diſtance c from the greater Body, then will $\sqrt{\frac{bc}{a}}$ expreſs the Diſtance where it's Quality is diminiſhed in the given Proportion. And $\sqrt{\frac{d}{\frac{bc}{a}\times c}} = x$ as the *Reader* will eaſily find: And having found where the Qualities are equal he may with the ſame Eaſe find where they bear to each a given Proportion.

Q. Gentlemen, *I having been one of thoſe that were in* Germany *at the taking of* Count Tallard, *I did admire very much the River* Danube *by it's Roughneſs and Depth, and it's Beginning is but a ſmall Spring upon a Mountain; but the thing as I wonder'd at the more, is, that it is not wholeſome to Drink, and is conſtantly thick and white, and differs from any River that I know by it's going up againſt the Riſing of the Sun, where others come down. Pray your Definition on this Matter, and you will very much oblige Your Obedient Servant,* La Viollette.

A. As for this Story about the *Danube*, you ſeem not to be converſant enough in Hiſtory, there being many Rivers beſides the *Danube*, which flow againſt the Sun-riſing; as you may find them mention'd in *Varenij Geographica*, and ſeveral others. As for it's riſing from a Spring, at it's Fountain Head, ſo does the *Rhone*, and *Rhine*, and indeed moſt Rivers in the World, and are moſt commonly augmented in their Paſſage, by the Addition of other Rivers, and that Roughneſs, or Rapidity, is owing to the great Deſcent it makes. In reſpect to the Height of it's Fountain Head, from whence that originally flows, and not meeting with any Obſtacles or windings in it's Paſſage, not but that the *Rhone* and *Po*, two great Rivers in *France*, are as Rapid as the *Danube*, towards their Original, tho' they flag in their Rapidity, towards the latter end of their Current, becauſe receiv'd on Plains of vaſt extent, and wherein is little Declivity or Deſcent, and meeting alſo with ſeveral Obſtacles, from the Crookedneſs and winding of their Banks, of which 'tis obſervable very few are found in the *Danube*. If it be *unwholeſome*, as you ſay, it's Roughneſs or Rapid Motion, muſt cauſe not only that alteration in Color, but unwholeſomneſs alſo, by raiſing the Mud and Slime, and many filthy things thrown into it, and not letting them ſubſide and ſink to the Bottom, as they ought; ſo our Thames-water may be term'd leſs *wholeſome*, in violent Rains, carrying all the Filth of the City into it, but not *totally unwholeſome*, for let them but ſubſide, they will become clear, and as wholeſome, as any other Waters are; tho' this laſt Quality, we doubt in the *Danube*.

Q. Worthy Gentlemen, *You are deſir'd to inform your juſt Admirer and Subſcriber (if you grant his firſt Suit with Expedition, which will oblige no ſmall Part of the Curious World) of the Origine, both as to Time and Place, of the* Lues Venerea, *with an Account of it's Progreſs to this Time, and whether the Corinthian Itch of the Ancients were of this Nature.*

A. The Opinions of Authors concerning the Origin of this Diſtemper are as Various as they are Numerous, and it would be but tedious to trouble you even with a Summary of them; and therefore we ſhall Conclude with the Learned *Blegny*, that it proceeds from an Heterogeneous Mixture of *Semina*, cauſing an irregular and unnatural Ferment in the Womb, whence all it's Particles are entirely chang'd and alter'd from their proper Eſſence. And as in all Ages there have been ſome Lewd Women, who have promiſcuouſly proſtituted themſelves to Mankind, ſo it may be juſtly Infer'd that the Origin of Venereal Diſtempers is owing to the Lewdneſs and Impurity of the firſt Ages of the World.

Q. Gentlemen, *The other night I had a great Diſpute whether it were lawful to pray for what is term'd a Prize in the Publick Lottery; I have ask'd ſeveral their Opinions, but can't meet with any Satisfactory Anſwer, ſo deſire your Thoughts thereon, which will much oblige ſeveral of your Admirers.*

I am in great hopes of the 1000 l. *a Year my ſelf, if I have, you don't know how Civil I may be to ye, and ſhall now ſubſcribe my ſelf, with Submiſſion, Mr.* Benjamin.

A. Mr. *Benjamin*, doubtleſs what is obtain'd that way, is lawful Gain, therefore it may ſo far be pray'd for, as may be included in the Petition for our Daily Bread. But ſince you introduce ſo ſolemn a Duty in ſuch a light matter, conſider, the *Prayers of the Wicked will not prevail*, ſo that you have but an indifferent Proſpect of the 1000 *l. per annum.*

POEMS.

Gentlemen, *Pleaſe to accept the following Objections to your Lines on* Content, *Numb.* 94.

Q. *CAN no Alluring Objects then prevent,*
Your mean, your unambitious Thought Con-
(tent.
Content, *the inſipid Calm of Human Life,*
The Beggars Scorn, and Fools Prerogative.
The bane of Glory, and the Sluggard's Dream,
The Stateſman's Jeſt, the hungry Poet's Theme.
Unknown to Womankind, to Men of Senſe
A notionary grave Impertinence;
A very Nought, unleſs by chance it ſit
On the calm peaceful Brow of hen peck'd Cit.
The Lark that ſweeps with lazy Wing the Plain,
In Silence flies, unnoted by the Swain.

But

But when She riſes on Aſpiring Wings,
She Charms the Skies, 'tis when She Mounts She Sings.
Place me, ye Powrs, i'th' active Streme of Life,
Midſt fluctuating Hopes and glorious Striſe,
Whilſt the contented Wretch ſupinely lyes,
Safe in the Port, not daring for the Prize.
Let warm Ambition be my chearful Guide,
And help to brave the Waves and ſtem the Tyde,
Abandoning the Shore on either Side.
Where, tho' my Bark, by adverſe Fortune toſt,
I'th' gulph of diſappointed Hopes be loſt,
With Mind Erect, I'll Triumph, tho' I'm croſt.

A. Take thou thy Wiſh, but may the Gods allot
My Fortune in ſome peaceful, ſhady Grot,
Where Storms, which ſhake the Great, fly o'er my Head,
And I no Guiles of flat'ring Villains dread.
Thy bold Eſſays in Honor's cauſe be hurl'd,
Thro' a Regardleſs, an Ungrateful World,
Waſte all thy Vigor in the Track of Fame,
But for the grinning Honor of a Name,
Fortune at laſt ſhall all the Glory Claim;
Burden'd with Age, at length you'll lye contemn'd,
Born down by weaker Tydes, than thoſe you ſtem'd.

Ambition is the Gangreen of the Brain,
Promiſing Eaſe, altho' nurs'd up in Pain;
The Antidote to Joy, the Bane to Bliſs,
And all it's Hope upon Reverſions is.
It gilds implicite Fools with Names of Braves,
Deludes with Empire, whilſt it keeps us Slaves.
The Tyrant's Claim, the Mad-man's Paradice,
By thick-ſcull'd Heroes only kept at Price,
Such as in bright Encomiums are Harangu'd,
For Greater Robbers, when the leſs are Hang'd.
The Humble Shrub, will flouriſh and defy,
The Bolts of *Jove*, thoſe Terrors of the Skie,
Whilſt the Aſpiring Oak is rent in Twain,
And lies a blaſted Trunk, upon the Plain.
Tempt thou the Angry Billows in a Storm,
When Heav'n puts on its unrelenting Form,
Safe on the Shore, I'll ſmile, when thou art loſt,
And Hug my Eaſe, when thou, alas! art loſt.

Q. *I am a moſt diſconſolate Laſs,*
O'erwhelm'd with Care and Grief;
With heavy heart my time I paſs,
And no where find Relief:
At laſt I took a Reſolution,
T' addreſs your Godſhip for Solution.

Now, firſt, before I Query ask,
My Follies will rehearſe,
But muſt confeſs ſhall find hard task
T' expreſs my ſelf in Verſe;
Therefore aſſiſt me, O ye Muſes!
And I'll declare my great Abuſes.

When Young, my Beauty was ſo great,
I Courted was by many;
Lying proſtrated at my feet,
But ne'er'd accept of any;
Taking ſuch Pleaſure in Addreſſes,
I valued nothing but Careſſes.

My Charms I ſtudied to encreaſe,
B' all th' Arts I could deviſe,
As fondly thinking they'd ne'er ceaſe,
Nor th' Attraction of my Eyes:
Reſolv'd by all to be ador'd,
To which height my Ambition ſoar'd.

'Mongſt crowds of Courtiers thus I paſt,
My Time for many Years,
Till Youth and Beauty at the laſt,
Were gone, O! then the Tears
Flow'd from my Eyes, when I reflected,
On the Time paſt and how I'd acted.

I the reverſe of former Joys,
Soon found unto my Sorrow;
Deſpis'd I was in all Mens Eyes,
Leaving me with good Morrow;
My very Friends cou'd not forbear me,
But with Reproaches daily Tear me.

I muſing then on my hard Fate,
Reſolv'd to addreſs Apollo,
For his Advice, before too late,
What Courſes I'd beſt to follow
If poſſible you can reſtore
My Charms, Your Name I'll ever adore.

A. Alas! poor *Abigail*, too late
Thou doſt addreſs our Shrine;
All things at laſt muſt yeild to Fate,
And thou haſt run thy Line.
Till thou canſt, all thy Hopes are vain,
Make Yeſterday return again.

Shou'd we Indulge *Antiquity*,
That might Incourage others;
What Youth might then neglected dye,
Or live Deſpairing Lovers!
Nay, they in time might grow ſo ſcant,
Apollo might a Miſtreſs want.

Since Charms once fled will ne'er return,
Nor Youth again appears,
And then be'ng *Old* and *Dry* doſt Burn,
Not to be ſlack'd with Tears;
Here's all the Comfort we can raiſe,
To chew the Cud of former Days.

The laſt Quarterly-Book, *containing various Subjects, Serious and Humorous, in Proſe and Poetry, with a new Song ſet to Muſick and all the Parts inſerted, to be had no where but in the ſaid Book, may be had of the Men in their Walks.*

SIR,

SIR,

LONDON, February 6. The Duke of Marlborough has given orders to all the Officers that are to ſerve under him in the Army in Flanders to be in a readineſs to depart hence for that Country; his Equipage is alſo getting ready to be Imbarqu'd by the latter end of this or the beginning of next Month, and his Highneſs will follow ſoon after in order to begin the Campain Early in Caſe the French King doth not Sign the Preliminaries.

One Ms. Dowdell, an Iriſh Prieſt, who is about 80 Years of Age, has been taken in giving the Sacrament to a Woman, and after having been Examin'd by a Juſtice of the Peace and found Guilty was ſent to the Gate-Houſe.

My Lord Durſley, who Commands her Majeſty's Ship the Auguſt, has taken 2 French Veſſels, and 'tis ſaid his part that he is to have of them will amount to above 10000 l.

The Malecontents of Hungary ſeeing the Impoſſibility there is to Induce the Ottoman Port to give them Succours; as, alſo that the affair of Poland is turn'd to their diſadvantage; and that they cannot expect any more Remittances or other Succours from France, it being about treating a Peace with the Allies, begin to be ſenſible of their Error in not accepting of the offers made them by the Emperor, and deſire that a new Treaty may be ſet on foot, and that Holland and England be admitted Mediators: But 'tis ſaid that the Emperor is not inclined to treat upon that footing, but on the contrary is reſolved to reduce them by force of Arms, and Prince Rogotzy has order'd a General Dyet of all thoſe of his Party to meet at Caſſovia, to conſider what to do in this Conjuncture, and at the ſame time has ſent General Forgatz to Muſcou to deſire his Czariſh Majeſty to Imply his Credit with the Imperor in their favor.

The Court of Berlin is at preſent very buſy in the Conſideration of the Succeſſion of King William about the affair of Gelder, and concerning the Principality of Orange; and the King of Pruſſia has ſent Inſtructions to Monſieur Smettau, his Miniſter at the Hague, to preſs theſe Matters to be ſettled before the opening of the Campain, and that Prince promiſing to Prince Naſſau Stadtholder of Uriesland. 'Tis believ'd that the States General will ſoon make an end of that Affair, and bring thoſe two Princes to an Accommodation, and the more to prevent the King of Pruſſia's recalling his Troops from Flanders.

The King of Poland, who was ſet out from Dreſden, paſt on the 27th by Croſſen, and 'tis not doubted but that his Majeſty was arriv'd at Warſaw by the 2d or 3d Inſtant, in order to be at the General Dyet there, which is to be held the 4th of the ſame Month, and the Earl of Stairs and Monſieur Canenbourg are following that Prince thither.

'Tis reported that the Deputies of the ſeveral Provinces of Poland have among other things Commiſſion to Compliment King Auguſtus upon his return into Poland, and that they will ſtand to him and acknowledge no other for their Soveraign, to deſire his Majeſty to ſend back the Muſcovite Auxilleries, and alſo his Saxon Troops, *&c.*

All the talk at Paris is of Peace, and they do not doubt of the effecting of it before the Campain, and for that End Couriers are diſpatch'd eveday to Madrid and the Hague, where there is two detained till they have received the Sentiments of the Court of England, then they will be diſpatch'd back to the Court of France. Which is all from Yours, *&c.*

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I *John Myers*, living on *Saffron-Hill*, near *Hatton-Garden*, *London*, having loſt my Sight by a total Obſtruction of the *Optick Nerves*, my Eyes appearing as fair as ever, yet I was Blind; but hearing of the many Cures perform'd by Mr. *Grant*, OCULIST, I was encourag'd to make my Application to him, and He has, thro' the Bleſſing of God, reſtor'd me to a competent Degree of Sight: Therefore, for the Information of the Publick, and the Reputation of the aforeſaid Mr. *Grant*, I give this Teſtimony. Witneſs my Hand, *John Myers.*

Juſt Publiſh'd.

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